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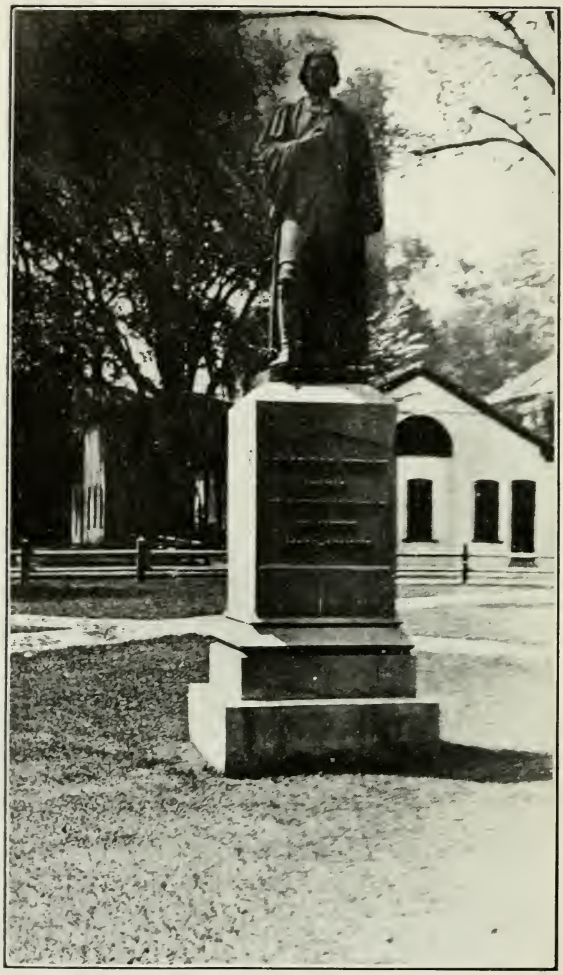

ABRAHAM PIERSON STATUE, YALE CAMPUS.

A TRIBUTE

BY

CORA PIERSON HOPKINS

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Dedicated to the Memory
of my Beloved Father,

SAMUEL BURDETTE PIERSON,

"The Last of the Puritans."

Cora Pierson Hopkins.

GENEALOGICAL DATA.

Recent investigations in England by Dr. J. G. Pierson, of Southampton, L. I., have revealed the following:

I. David Perisone, merchant, of Forfarshire, Scotland.
He held an English safe-conduct in 1369.

II. William Pereson, Rector of Thoreby, York, 1440.

III. Record missing.

IV. James Pearson, Thornton, Bradford, 1550.

V. John Pearson, Thornton, buried in Perish Church, Bradford, 1622.

VI. Abram Pierson, Thornton, Bradford, West Riding, Yorkshire, and his wife, Mary Drake; married 1607.

VII. Rev. Abraham Pierson I., Yorkshire, England; Lynn, Mass.; Southampton, L. I.; Branford, Conn.; Newark, N. J. Born Yorkshire, England; married Abigail Wheelwright, of Exeter, N. H.; died Aug. 9, 1678, in Newark, N. J.

VIII. Rev. Abraham Pierson II., Southampton, L. I., Branford, Conn.; Newark, N. J., Killingworth, Conn. Born in Southampton, L. I.; married Abigail Clark, in Milford, Conn.; died in Killingworth, 1797.

Crest:—Az. a leopard, sejant.

Two chevrons between three
oak leaves erect. ppr. ar.

A TRIBUTE

"If philanthropy, religious tendency, usefulness in their day and generation, are inherited qualities, then we may claim kindred with others of the name of Pierson."

INTRODUCTION.

In searching the records to establish the genealogical line of the Pierson family in England and America, I have become deeply interested in the early ecclesiastical and educational history of the colonies. The important part played by two of our Progenitors namely, Abraham Pierson, the first, and Abraham Pierson, the second, in the unfolding of our National Experiment has been intensely gratifying.

In reading on through the first century's experience of success and failure, I learned that the school of adversity bred six stalwart patriots of the name of Pierson from the village of Killingworth, Connecticut, alone, who during the war of the Revolution laid down their plows and shouldered their muskets in defense of home and country.

If a feeling of pride and loyalty in the best of our family traditions is aroused; if a study of the events that led up to and are connected with our National Independence is the result; if a spirit of patriotism and righteousness is renewed within us, who are reaping the fruits of our rich inheritance,

then I shall know that my labor has not been in vain.

It has been my good fortune, this past summer, to have access to the genealogical libraries of New York, Boston and Yale College, and to browse among the manuscripts of the New England Historic and Genealogical Society. My work is largely a compilation of authentic material gleaned from the following authorities:

History of Southampton. Long Island.—*Howell.*
Southampton Town Records, Vol. 1.
Josselyn's Two Voyages.
Hinman's Puritans of Connecticut.
Savage's Genealogical Dictionary.
Mather's Magnalia.
Trumbull's Colonial History.
Massachusetts Historical Collections.
Newark—The Story of its Early Days.—*Urquhart.*
Newark Town Records.
First Church of Newark.—*Stearns.*
History of Education in Connecticut.—*Steiner.*
In Olde Connecticut.—*Chas. Burr Todd.*
The Winthrop Papers.

"He lives with his ancestry, and he lives with his posterity; to both does he consider himself involved in deep responsibilities."

Topeka, Kans., Nov. 27, 1913.

CORA PIERSON HOPKINS.

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Congregational Church, Clinton (Killingworth), Conn. 19

Clinton House (Killingworth) 31

Adam Stanton House, 1789, Clinton (Killingworth), Conn. 43

Abraham Pierson Memorial, Clinton (Killingworth), Conn. 55

Memorial Monument, Abraham Pierson 67

A TRIBUTE.

"The migration of the Puritans to the shores of New England was an expression of the troublous times thru which the mother country was about to pass, and which was to shake the throne of a thousand years. The superstitious veneration that ascribed to royalty a divine right to rule, prepared the way for a higher degree of constitutional liberty."

The Revolution of 1640 was not caused by any physical sufferings endured by the people; the general condition of the laboring classes in England was far superior to that of the same class in other lands. The whole cause of the war, as an English statesman expressed it, was that the "Imagination of the Nation arose against the government." Thinkers of this type will see little excuse for the heroic struggles of Puritan and Huguenot; a little sacrifice of conscience, a little yielding to the powers that be, would have enabled them to live a quiet life and die a peaceful death.

But one reads the records of the past to little purpose, if he does not admit that the noblest pages of human history tell the story of men "who died when they might have lived, and suffered when they might have rejoiced."

The unsettled condition of the *old* country was the principal cause of the settlement of the *new*.

We will take up the story of New World colonization in which our ancestor, Abraham Pierson, was a moving factor; ten years after John Winthrop brought the "Bay Colony" charter to Salem.

It was in 1639 that Mr. Pierson reached Boston. He was educated in Trinity College, Cambridge, having received his degree, and "signed King James' Articles," in 1632. Though he was ordained "espiscopally" and preached for several years in Newark-on-Trent, he seems to have become thoroughly imbued with the spirit of Puritanism, and was eager to join that large army of religious enthusiasts in New England, who gladly left home and native land to suffer and die, if need be, for conscience' sake.

He married Abigail, the daughter of the Rev. John Wheelwright, of Exeter, N. H., a brother-in-law of Anne Hutchinson, and a fellow-collegian of Oliver Cromwell at Cambridge. Cromwell says of him: "I remember the time when I was more afraid of meeting Wheelwright at foot-ball than I have been since of meeting an army in

the field; for I was infallibly sure of being tripped up by him." Cotton Mather writes: "When Wheelwright was a young spark at the University, he was noted for more than ordinary stroke for wrestling."

Gov. Henry Vane brought forward a proposal to have Wheelwright settled over them at Boston as a second teacher, in conjunction with Wilson and Cotton. Winthrop objected on the ground that, tho he might live under his ministry, yet "he was apt to raise doubtful disputations." Wheelwright removed to Wallaston, afterwards called Braintree, now Quincy, and founded the settlement and first church. The village afterwards became historically famous as the birthplace of John Adams and John Quincy Adams; also the home of the illustrious Quincy family. Holmes has immortalized one of the members of this latter family in his lovely poem "Dorothy Q." A bronze tablet to the memory of John Wheelwright graces the church at Quincy, built as a memorial to John Adams and John Quincy Adams.

Wheelwright was banished in 1638; but nothing daunted, he planted a settlement at the Falls of Squamscot, the site of the present town of Exeter, N. H., "the untrodden

wilderness beyond the Merrimack." Here it was that Abraham Pierson married his wife, Abigail, the daughter of the "fighting parson."

Pierson was connected with the church in Boston, but settled in Lynn where he organized the first religious society. From a memoir of Hugh Peters, dated November, 1640, he makes note of the fact that, "he attends the formation of a church at Lynn." On the same occasion he takes part in the ordination of Abraham Pierson, as their guide in the spread of Gospel knowledge and influence."

It seems that the New England church was very punctilious in placing the stamp of its approval upon its clergymen, even tho they were duly ordained in the mother country. Tho the validity of their episcopal ordination was not called in question, they were subjected to an additional form of "setting apart," on their taking charge of a Congregational Church in the Colonies.

Mr. Pierson was soon actively engaged in gaining recruits to form a settlement farther south. By the end of the year 1640, colonization plans having been effected, he led a small company of ardent followers, as their

CONGREGATIONAL CHURCH, CLINTON (KILLINGWORTH), CONN.

spiritual guide, to the wilderness on Long Island.

In the Winthrop letters we read how and why this first English settlement was made on Long Island; the inside history of the movement, and the difficulties overcome to insure its success:

"Divers of the inhabitants of Linne, finding themselves straitened, looked out for a new plantation, and going to Long Island, they agreed with the Lord Sterling's agent there, for a parcel of the isle near the west end, and agreed with the Indians for their right. The Dutch hearing of this, and making claim to that part of the island by a former purchase of the Indians, sent men to take possession of the place and set up the arms of the Prince of Orange upon a tree. The Linne men sent ten or twelve men with provisions, etc., who began to build, and took down the Prince's arms, and in place thereof an Indian had drawn an unhandsome face. The Dutch took this in high displeasure and sent soldiers and fetched away their men, and imprisoned them a few days, and then took an oath of them, and so discharged them. Upon this,

the Linne men deserted that place, and took another at the east end of the same Island; and being now about forty families, they proceeded in their plantation, and called one Mr. Pierson, a godly, learned man, and a member of the Church of Boston, to go with them, who with some seven or eight more of the company gathered into a church body at Linne (before they went), and the whole company entered into a civil combination (with the advice of some of our magistrates) to become a corporation."

"Upon this, the Dutch Governor, one Wm. Kyfte (a discreet man), wrote to our Governor of the English usurpation, both at Connecticut and now also at Long Island, and of the abuse offered to the Prince's arms, etc., and thereupon excused his imprisoning our men. To which the Governor returned answer, that our desire had always been to hold peace and good correspondency with all our neighbors, and tho we would not maintain any of our country men in any unjust action, yet we might not suffer them to be injured."

"As for our neighbors of Connecticut, he knew they were not under our Govern-

ment, and for those of Long Island, they went voluntarily from us."

Cotton Mather's account of the enterprise is as follows:

"Proceeding in their plantation, they called Mr. Pierson to go thither with them, who with seven or eight more of their company regularly incorporated themselves into the Church state before going, the whole company also entering at the same time, with the advice of the Governor of Massachusetts Bay Colony, into a civil combination for maintaining government among themselves.

"Thus was there settled a Church at Southampton under the paternal care of that worthy man, where he did, with a laudable diligence, undergo two of the three labors, teaching and governing, to make it become what Paradise was called, the Island of the Innocents."

In the early records of Southampton is a copy of the deed to the Indians, dated the 13th day of December, Anno Dom. 1640. It recites that: "The sayed Indians, for due

consideration of sixteene coats already received, and alsoe three score bushells of indian corne to be payed upon lawfull demand, the last of September in the year 1641, and further in consideration that the above named English shall defend us, the sayed Indians, from the unjust violence of whatever Indians shall illegally assaile us, doe absolutely and forever give and grant—to them and their heires and successors forever, all the lands, woods, waters—commonly knowne by the place where the Indians hayle over their cannoes, out of the north bay to the south side of the Island.

"Signed, Manatocut X his mark, and five other Indians.

"Witnesses of the deliverie and subscribinge this writing."

ABRAH. PIERSON and six others.

This contract, or pact, with the Indians did not, however, lessen the dangers and anxieties of this handful of brave pioneers. Edward Johnson, in his "Wonder working Providence," says of the Planting of Long Island:

"This year [1640] came over divers godly and sincere servants of Christ, among whom

came over the reverend Godly Mr. Pierson. This people [of Southampton] finding no place in any of the former erected colonies to settle in to their present content, repaired to an Island severed from the continent of New Haven, with about sixteen miles off the salt sea, and called Long Island, being about one hundred and twenty miles in length, and yet but narrow; here this people erected a town and called it Southampton. There are many Indians on the greatest part of this Island, who at first settling of the English there, did much to annoy their Cattel with the multitude of doggs they kept, which ordinarily are young wolves brought up tame, continuing of a very ravening nature.

"Although the land was honorably purchased of its aboriginal owners, yet the settlers never saw a moment's rest for fear of their dreaded neighbors. In the field a guard was kept; at night none knew at what hour the alarm would sound; to meeting on the Lord's Day they went as men prepared for instant war; every male from sixteen years of age to sixty was a soldier, enrolled in the ranks, and in proportion to its population the town could boast of a

larger standing army, armed and equipped, than any nation on the surface of the globe."

The code of laws which bound this new settlement together, emphasized in a marked degree the advanced position advocated by the most radical wing of Puritanism in New England.

It is supposed to be in the handwriting of Mr. Pierson, and bears internal evidence of having been written at the earliest period of the settlement.

The Preamble will serve to show how that "no class of men ever lived whose thoughts and acts were more influenced by considerations connected with the eternal world than these early Puritans":

PREAMBLE.

"An abstract of the Lawes of Judgment as given to Moses to the Commonwealth of Israel soe farr foarth as they bee of morall that is of perpetual and universall equity among all nations, especially such where the Church and Commonwealth are complanted together in holy covenant and fellow shippe with God in Jesus Christ, being joynte and unanimously consented unto as fundamentall by the Inhabitants of this Collony of Southampton."

A commentator remarks:

"Like the Jewish Commonwealth, the

form of Government was a kind of theocracy. Church and State were united, and its head was the Lord Jesus Christ. Offenses which would now be tried (if at all) by Courts ecclesiastical, were then tried by the General Court of Freemen; a taxation *pro rata* was levied on all property to raise the salary of the minister. Even the right of suffrage was confined to the members of the Church."

It was the difference of opinion on this latter question that induced Mr. Pierson, four years later, to sever his connections with the Southampton Church, and join the New Haven Colony, under the leadership of John Davenport.

Stearnes says: "However this question may appear to us in this day, still there is something striking, something that reminds one of the stern, uncompromising spirit of the old prophets, in the doctrine that no man is fit to govern or legislate for others until he is himself obedient to the Laws of God."

The town records of Southampton are complete; their preservation and also the

preservation of many ancient documents of historic value are due to the painstaking care of Mr. Henry Pierson, a brother of Abraham and Thomas, the town clerk (1653–1669). Recognizing his faithful service, the compilers have dedicated the first book of records to his memory.

To encourage modesty in women, we read in the code, that "ladies' dresses should be so long as to cover their shoe buckles. Short sleeves were prohibited, and the arms must be covered to the wrist."

"To compel the men to govern their living strictly by their means, and to control extravagance," a law was formed to prohibit "immoderate great breeches, knots of ribbon, broad shoulder-bands, double ruffs and cuffs."

In 1653 John Fairbanks was solemnly tried for wearing great boots.

The first church edifice of Southampton was erected in the second year of the settlement.

In spite of Mr. Pierson's protest, it was not long before the settlement began to consider overtures from the Connecticut Colony, to unite with them. In 1644 the pastor, unable to prevent the union of the two col-

onies, resigned, and with some of his parishioners removed to Branford, Connecticut, where they placed themselves under the jurisdiction of the New Haven Colony.

The settlement of the Colony of New Haven was made in 1638. The leaders of the company were Theophilus Eaton (their first Governor), Edward Hopkins, Esq., and the Rev. John Davenport.

Many of the men of this company being wealthy, and of the highest respectability, the people of the Massachusetts Bay Colony were very desirous to have them settle in that commonwealth, and tried every method to induce them to do so, but they would not be persuaded to change their original plans of settling along the shore, west of the Connecticut river. The whole company was imbued with the determination to plant a distinct colony, modeled both civically and religiously on strict theocratic lines.

The towns of Milford, Guilford, Branford, Stamford and Southold, Long Island, are all closely associated with the New Haven Colony, and were settled by members of the original company, within a year or two after their arrival on the north shore of the Sound.

The close relationship and the strong sym-

pathy existing between Mr. Pierson and the leaders of the new colony, probably was a strong determining factor in causing him to cast his lot among them. Hinman says: "Pierson was anxious to unite with the New Haven Colony, where the clergy and the members of the churches were the only electors and possessed the entire civic power of the colony."

A portion of the Southampton Church, accompanied by their leader, and uniting with others from Wethersfield, organized a new church at Branford, where Mr. Pierson was the pastor of his flock of faithful followers for twenty-three years.

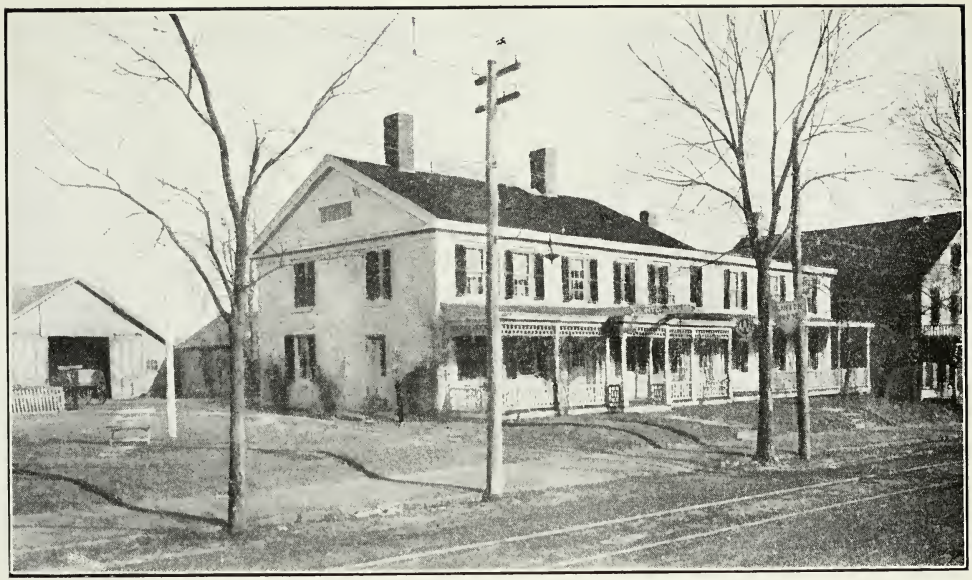
One authority says: "During Mr. Pierson's residence in Branford he was distinguished by his great zeal and success in the instruction and conversion of the Indians. The Commissioners for the United Colonies of New England, a confederation formed at New Haven in 1643, in coöperation with a society in England, incorporated by act of Parliament six years later, for carrying on and promoting the Gospel of Christ in New England, were in pursuit of vigorous measures for this object.

Among the missionaries whom they em-

ployed, the names of the gentle Mayhew and the Apostolic Eliot have acquired an almost world-wide renown; to these, that of Abraham Pierson eminently deserves to stand next. What they were in Massachusetts, such was he in the regions of Connecticut. As early as the year 1651, we find him spoken of as studying the language and "continuing with much seriousness therein," that he may the better be able to treat with the ignorant children of the forest "concerning the things of their Peace."

Shortly after, we hear of him not only as preaching to the Indians, but preparing a catechism for them in their native tongue. The Commissioners for the colonies voted, September 17, 1656, to have Rev. Mr. Pierson, with the assistance of Thomas Stanton, translate the catechism into the Pequoit language and prepare this work for publication. It was approved by the Commission, and published by a Mr. Green in 1660.

Mr. Pierson had a regular salary for his labors in the Indian Department. The proceedings and correspondence of the Commissioners contain abundant evidence of the high estimation which both they and the society in England entertained for his labors.



CLINTON HOUSE (KELLINGWORTH).

Twice they made extra appropriations of money to aid him in his preparation for the work; and more than once we find special appropriations awarded to him for his extraordinary pains.

Mr. Pierson's character, both personal and ministerial, appears to have been of a high order. He exerted no small influence, not only over his own church, but over the people generally, in the Colony of New Haven. The elder Winthrop, a personal acquaintance and the best of authorities on such a point, pronounces him a "Godly, learned man." A serious epidemic swept over the New Haven Colony in the summer of 1659, and much suffering was the result. The family of Mr. Pierson did not escape, and the condition of Mrs. Pierson caused much concern to their friends.

I will insert two letters of the Rev. John Davenport, to show his solicitation for the welfare of the family, and also to give an example of the deep religious tone which permeated society at that period:

John Davenport to John Winthrop, Jr., Governor of Connecticut:

Present Myne, my wife's and sons humble services, together with your selfe, to Mrs. Winthrope, and our

loves to yours. I feare how it is with Mrs. Pierson having heard nothing from thence all this day. If she be alive, the Lord send forth his word and heale her, and many sick and weake persons among us;

Farewel, in our Lord Jesus, in whom I rest, Sir.

JOHN DAVENPORT.

New Haven, 29th of 5th Mo. 1659.

The 6th Mo. 5th day, 1659, another letter to Winthrop:

. . . "Mrs. Pierson is in a hopeful way. Mr. Pierson hath bene touched, so that he could not keep the fast, last 4th day, but wisely took the physick in the beginning, and will, I hope, doe well.

Yours obliged,

JOHN DAVENPORT.

"Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.—Job viii–8."

Mather's account of Mr. Pierson commences thus: "'Tis reported by Pliny, but perhaps tis but a Plinyism, that there is a fish called Lucerna, whose tongue doth shine like a torch. If it be a fable, yet let the tongue of a minister be the moral of that fable. Now such an illuminating tongue was that of our Pierson."

A pamphlet by Mr. Pierson, published in 1659, was entitled "Some helps for the Indians, showing them how to improve their natural reason to know the true God and

the true Christian religion." It is a short statement of the fundamental principles of Monotheism, with a translation into the tongue of the Indians of New England.

About the year 1665, an undercurrent of unrest was beginning to come to the surface between the radical and moderate elements, in the Connecticut and New Haven Colonies. Mr. Pierson, according to Hinman, united with Davenport, in opposing the union of the two colonies, but when by order of Charles II., a new charter was granted to Connecticut, incorporating New Haven with that colony, several of the townships of New Haven resisted. "This resistance," as one authority puts it, "based on the exclusive tenacity with which the New-Englander regarded the corporate life of his own community, was intensified by the peculiar conditions of the two colonies in question. New Haven, rigidly and severely ecclesiastical from the outset, had, like Massachusetts, made church membership a needful condition for the enjoyment of civic rights."

Mr. Pierson was rigid to excess in Church Communion, and disapproved of the liberality of the clergy in the Connecticut Colony

in this respect. He differed with them upon the ordinance of infant baptism, etc., as no person in the New Haven Colony could be made a freeman unless he was in full communion with the Church. He fully agreed with Davenport and his followers that no other government than that of the Church should be maintained in the Colony, and he opposed any union with Connecticut, for the reason that "a good character and an orderly walk, with thirty pounds estate, or had held office in the colony," was all that was required to make a man a freeman in the Colony of Connecticut; which loose requirement he contended would mar the order and purity of the churches. And he unquestionably feared it might weaken the power of the clergy, which had possessed the entire control of the government over the people of the Colony of New Haven.

The final rupture came in 1666, when Robert Treat and his co-settlers from Milford, after a preliminary investigation and conferences with the people of Branford, chose a tract of land on the Passaic River, in New Jersey, to begin a third experiment in colonization. They bought from the Indians, practically all of what is now Essex

County, "for fifty double-hands of powder, one hundred bars of lead, twenty axes, twenty coats, ten guns, twenty pistols, ten kettles, ten swords, four blankets, four barrels of beer, ten pairs of breeches, fifty knives, twenty horses, eighteen hundred and fifty fathoms of wampum, six ankers of liquor, and three trooper's coats." The next year, in 1667, came the company from Branford, under the leadership of their pastor, Rev. Abraham Pierson. Thus, within twenty years, the union of the New Haven and Connecticut jurisdiction was consummated, and the Church again broke away from Connecticut, and founded Newark, N. J., a settlement which has given to New Jersey the mass of the Connecticut family names which have appeared in her history.

By this large exodus, the little New Haven settlement of Branford was nearly depopulated, and it was not till twenty years later, that a regular pastor was installed.

The cause of Mr. Pierson's migration from Branford to Newark, according to Stearns, "is among the most significant incidents in the early history of New England."

Tho well stricken with years, our indomitable ancestor was again eager to plunge

into the wilderness, and impatient to lead his little band of faithful followers, where, undisturbed, they might worship God as they saw fit.

The Rev. John Davenport, the first pastor of the New Haven Colony, and one of its founders, removed to Boston after the Union, and was ordained pastor of the first church in Boston in 1668. His opposition to the "Half-way Covenant" led to the withdrawal of part of his congregation, who formed "the famous old South Church." His son John married Abigail Pierson in 1662, who is mentioned in her father's will as "my choice and precious daughter Davenport."

She died in New Haven in 1718, and is buried under the First (Center) Church. Her son, John Davenport, was a divine in Stamford, Conn., and before that taught in the Hopkins Grammar School in New Haven. He was a member of the corporation of Yale College from 1707 to 1731. Her daughter Abigail married Rev. James Pierpont, of New Haven, successor of her grandfather, the Rev. John Davenport, in the New Haven Church. He was pastor for thirty years, and one of the founders of the

College. Two of their descendants, Timothy Dwight, and Rev. Timothy Dwight-Woolsey, have served as Presidents of the College.

In spite of the grim tenacity with which Mr. Pierson clung to his fanatical obsession—a colony founded and governed absolutely on ecclesiastical lines—we have conclusive evidence that the old cordial relationship between the Connecticut and New Haven leaders existed to the end.

Gov. Winthrop, of Connecticut, was on terms of close intimacy with Mr. Pierson and his family. In the Winthrop papers, I found this letter, labeled, "Mr. Pierson at his removall":

Hond. Sir:

Our bounden cordiall respects to yourselfe and Mrs. Winthrop presented. I do acknowledge your great kindness to mee and mine for a long space and continuance of time.

I have had greate proof of your love and singular kindness, yea bounty and liberality.

I desire you may have an exceeding great retribution from Him that is abundant in goodness and truth, you have cast much bread upon the waters after many dayes you shall find it againe with a great increase. I am upon my remove (if God grant health and life.)

The Lord grant to you an abundant entrance into

his everlasting Kingdom, and to be yet more zealous and courageous for his glorie, the Rebuke of the Insolent and incouragement of the meeke, and honour and crown you, and yours, with his loving kindenes and speciall favour.

So prayes,

Sir, Yours greatly engaged in the Lord,

Branford, Sept. 27, '67. ABRAH. PIERSON.

Rev. Abrah. Pierson to J. Winthrop, Jr.

In the Winthrop Papers there is a poem dedicated to the memory of Theophilus Eaton, first Governor of the New Haven Colony.

(Indorsed by John Winthrop, Jr., "Mr. Pierson's Elegy upon the death of Mr. Eaton.")

I will insert a few verses:

"A man renowned, a man of note and fame,
His faith and works so clearly shone,
That of ten thousand saints like him,
Scarce one.

"His knowledge and wisdom were so profound,
That deepest causes he would quickly sound;
Yet council from others he oft would crave,
The poor, opprest he readily would save.

"His memory strong, his speech acute and grave,
The pithy maxims he was wont to have,—
All these sweet ornaments he had of Grace,
Upon him with beauty did shine God's face.

"In all the changes of his life, hee held,
The Orthodox truth, the Hetrodox he quel'd;
He had a quick passage up to heaven,
Was well and sick and dead in houres seven."

According to one authority, the new settlement on the Passaic was christened New-Ark. It was originally written New-Work by Rob't Treat, who kept the records of the early town book; but according to the Britannica, as an honor to their first pastor Rev. Abraham Pierson, who had preached in Newark-on-Trent, before coming to New England, they gave the town its present name.

In reading the records of Newark, it is interesting to follow the development and growth of the sturdy young colony.

Before twelve months had marked his pastorate we find the "first man of God to take up the work in the new settlement" entering heartily into the task of directing the erection of the first meeting-house, a frame and log structure 26 ft. wide and 34 ft. long, and 13 ft. between the joists. Thirty pounds in money was set aside from the town treasury for this purpose, and a committee of five citizens visited the homes of the able-bodied men, and allotted to each

certain tasks. One man was to haul wood, another to place the supports; another to make the benches, this one to put in the windows, and that one to put on the roof.

The form of government adopted by these first settlers was practically identical with the Southampton Code, written by Mr. Pierson twenty-six years earlier.

The agreement between the Founders of Newark is signed by twenty-three heads of families, including Abraham Pierson and his brother Thomas. It is based upon four scriptural texts:

Deut. 1–13: "Take you wise men and understanding, and known among your tribes, and I will make them rulers over you."

Exodus, 18–21: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens."

Deut. 17–15: "Thou shalt in anywise set him king over thee, whom the Lord thy God shall choose, one from among thy brethren shalt thou set King over thee; thou mayest not set a stranger over thee, which is not thy brother."

Jeremiah, 30–21: "And their nobles shall be of themselves, and their Governor shall proceed from the midst of them."

You will readily see that the community was governed largely after the Mosaic Law, and that the two following provisions were the logical interpretation:

I. That none are to be admitted freemen or free burgesses, but such planters as are members of Congregational Churches, nor shall any but such be chosen to any magistracy, or to carry on any part of said Civil Judicature, or any Deputies or assistants to have power in establishing laws or repealing them, or to any Trust or Office, nor shall any but Church members have any vote in any such election.

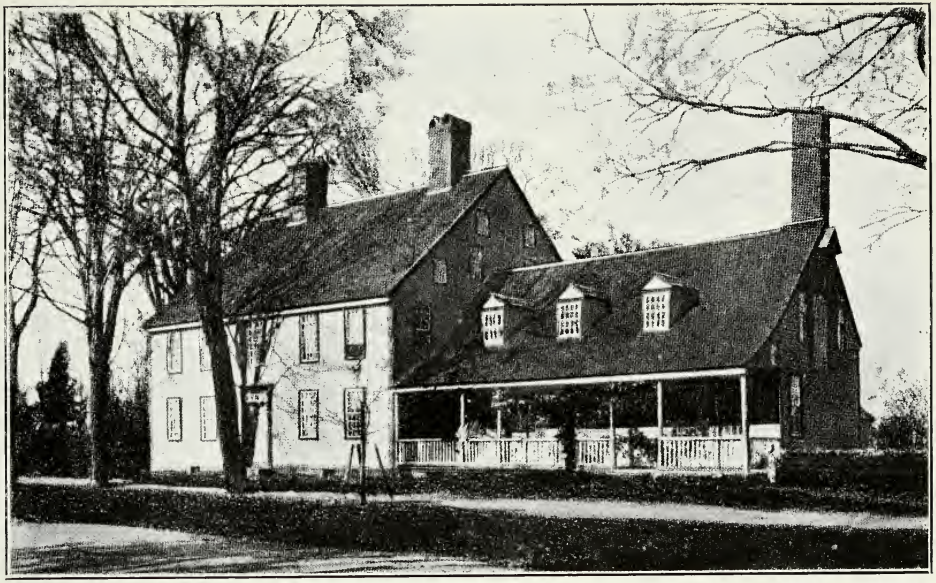
II. We shall with care and diligence provide for the maintenance of the purity of Religion professed in the Congregational Churches.

To Rev. Mr. Pierson is given the credit of compiling this formal, primal government for Newark; a *perfect union* of *Church* and *State*.

In the town records of Newark, we find the following entries:

Town Meeting, Sept. 10, 1668. The town freely consented to give freely to Mr. Parson the charges of digging and finishing his well, hitherto, with the rest of his transportation charges.

Item: The town consented to pay Mr. Parson eighty pounds for the first year, which is to be laid out in building his house at moderate prices for their labour.



ADAM STANTON HOUSE, 1789, CLINTON (KILLINGWORTH) CONN.

And it is further agreed unanimously that Mr. Parson shall have allowed eighty pounds by the year for his carrying on of the work of the ministry, and they do agree to pay him yearly a pound of butter for every milch cow in the town, in part of his pay.

Stearns says that "the salary assigned to the old pastor was ample for the times, and marks the pious faithfulness and liberal spirit of the men who brought him here, and still adhered to him to the end of his life." Besides receiving his proportion of the lands as other planters, he was free from all ordinary taxes during life, except the proportion charged on his estate "for ways and drainings in the meadows" and the never-to-be-forgotten Lord's half-penny. He goes on to say that a house which cost eighty pounds must have been one of superior elegance as the times were. Gov. Winthrop's house in New Haven in 1657 was sold for one hundred pounds, and "it was one of the best in the town," writes Dr. Bacon, distinguished as New Haven was for "fair and stately houses."

This circumstance is noted only to show the important position occupied by a min-

ister in the community, during those early days.

It would be hard to find a more carefully regulated settlement anywhere than that which was established on the banks of the Passaic.

All the affairs of the settlement were conducted under a most perfect system. At the first distribution of land, each man took by lot, six acres as a homestead, reserving the Upper Green for a market-place, and the Lower Green for a parade-ground. On the west side of Broad Street, then, as now, the principal avenue through the town, and nearly opposite the site of the present Presbyterian Church, was located the first meeting-house. "A low and somewhat singular-looking wooden edifice, without chimney or cupola, spreading out to the breadth of thirty-six feet square on the ground and at most sixteen feet high in front, beneath the eaves, and somewhat less in the rear, the roof sloping down the back side near to the ground, and covering an appendage called a 'lenter' or lean-to, ten feet wide."

"There it stood, with the gable ends north and south, and the broad side nigh fronting on a square with the street in the

precise spot which Mr. Pierson, Deacon Ward and Mr. Treat had assigned for it."

"The first meeting-house, the place of worship and the place of business, the theatre of all important transactions, civil, military and religious, during the first forty years of the settlement's existence. There, on any alarm, the soldiers of the community assembled with their arms, at beat of drum."

During King Philip's war, when the Indian butcheries were striking terror to the hearts of the Colonists to the north of them, alarmed for their own safety the men of Newark took the precaution to fortify their meeting-house by constructing "flankers" made with palisades, or sharpened stakes, driven near together in the ground, and so placed that the soldiers sheltered behind them might command the sides of the house in every direction.

The house itself was fitted for defense. At the same time that the flankers were built, the town gave orders to have it lathed and the walls "filled up with thin stone and mortar as high as the girts"—a work on which all the men of the town above sixteen years of age, worked in companies of twelve.

Nearly opposite the church stood the parsonage.

Mr. Pierson lived to see the settlement grow to one of considerable importance. The church increased and prospered beyond his fondest dreams, and he had the blessed privilege of living to see his gifted son, and namesake, carry on his work, first as teacher and assistant, and later as pastor. To quote from the town records, in 1672: "by their unanimous vote declared their freeness to desire and call Mr. Abraham Pierson, Jr., to be helpful to his father in the exercise of his gifts in the ministry, for the space of a year," allowing him thirty pounds for his services. This arrangement lasted two years, when ten pounds were added to his salary, and lands allotted to him "on condition that he settles and abides with us a considerable time, carrying on the work of the ministry."

By this time the work had come to devolve chiefly upon the junior minister, and it was thought desirable that his relations to the people should be closer and more permanent; accordingly, a vote was passed in the town meeting in 1672, "that the Church should call Mr. Abraham Pierson,

Jr., to be joined with his father; and they have agreed upon his taking office, he shall have and enjoy his accomodations granted him, that is, his lands, etc., upon the same tenor and terms that other men in our town generally hold the same."

"And so, upon good experience of him," testifies one of his parishioners, "he was called and ordained to be our teacher." During the space of seven years, the town maintained two ministers at an annual expense of one hundred and twenty pounds.

It appears that primitive Congregationalism made provision for two ministers in each considerable church—pastor and teacher, with distinct offices. Here the father was the pastor and the son the teacher.

The records show that Mr. Pierson, senior, made his will in the year 1671, "being firmly persuaded," as he said, "of the everlasting welfare of my soul's estate, and my body's resurrection to eternal life by Jesus Christ, my dear and precious Redeemer."

The net value of his estate, as appears from the inventory at his decease, was eight hundred and twenty-two pounds. When he came to Newark, it was estimated at six hundred and forty-four pounds, the largest

in the company, except Robert Treat's, which was six hundred and sixty.

The library, which was one of the best private collections in America, at that time, comprising over five hundred volumes, with the exception of a few volumes, given as tokens of love to the other sons, was bequeathed to his son Abraham, and may have contained a portion, at least, of the volumes afterwards contributed by the latter, to found the College of Connecticut.

On the ninth of August, 1678, the venerable pastor died, but alas, in some way, and for what reason is not known, the original burying-ground, many years ago, became private property. In what spot his honored bones rest, no record tells us and no stone points out. "But his life, full of piety to God and service to his fellow-men, has left behind it precious memorials. His name deserves to be kept fragrant, and surely it will be as long as Christian piety and holy energy and zeal are held in estimation, and the church, of which he was the first pastor, knows how to value her brightest ornaments."

Shortly after his death, the town met and made arrangements for the permanent sup-

port of its sole pastor. The agreement was made with great unanimity, "every planter being called upon by name;" and the salary (being fixed at eighty pounds a year, with a supply of firewood, and freedom from taxation) appears not to have been altered during the remainder of the ministry of Mr. Pierson, Jr.

From a private letter we read:

"It hath pleased God hitherto to continue our lives and liberties, though it hath pleased him to embitter our comforts by taking to himself our revered pastor, Mr. Pierson, yet hath he not left us destitute of spiritual enjoyments, but hath given us a faithful dispenser of the word of God, a young Timothy—a man after God's heart, well rooted and grounded in the faith, one with whom we can comfortably walk in the doctrines of the faith. Upon good experience of him, he was called and ordained to be our teacher, Mr. Abraham Pierson, who follows in the steps of his ancient father in Godliness, Praise to our God."

Abraham Pierson II. was born in Southampton, L. I., in 1641, and received his theological training in Harvard, having graduated in 1668. He preached for a time in Milford, Conn., where he married his wife Abigail, the daughter of the Rev. Mr. Clark. Her sister Sarah was the mother of Governor Jonathan Law, of Connecticut.

For twenty-two years he carried on the work of the Newark Church. His pastorate was one of growth and large development, and the future showed that his years of preparation were wisely fitting him for larger responsibilities, in a broader field.

Toward the close of Mr. Pierson's pastorate, however, are found traces of dissatisfaction between the shepherd and his flock. A private letter to Rev. Increase Mather sounds a note of anxiety:

For the Reverend Increase Mather, Teacher of a Church in Boston, in New England these

Reverend Sir,—

My service and cordial respects to yourselfe and Mrs. Mather premised. We have heard the sorrowful tidings of your great sickness, and the danger of your removal thereby from an unthankful world, but since to our refreshment of the Lord's mercy in your hopeful recovery.

Not further at present, but desiring your fervent prayers to God for me, for his mercy, presence, blessing and assistance, my difficulties being greatly increased, I take leave and subscribe, Sir,

Your unworthy brother,

Abrah. Pierson.

Newark in New Jersey, May 26, 1681.

Later there seemed to be difficulty in furnishing firewood for the minister's household,

and in preserving order in the house of God. Note the following items from the town records:

Item: May 11, 1683. It is agreed by vote, that for the next two years, one end of the town, from the cross street, shall find Mr. Pierson with wood one year, and the other end of the town the next year. The North end of the town is to begin.

[And again]—Item: There being complaint that many as are grown persons, as well as Boys do misbehave themselves on the Lord's Day in the time of Public Service, both in the meeting-house, and without by the house sides; also by sleeping, whispering or the like; wherefore the town hath chosen Thomas Pierson, Jr., and Samuel Potter to use their best care and endeavor to restrain like disorders in time of Public worship.

Authorities differ as to the cause, but the consensus of opinion seems to be that an agreement could not be reached respecting the Church Government. The people were liable, from their early history, to be too exacting on points of ecclesiastical government, and the minister may have erred in attempting to introduce, in such a community, modifications for which the body of the church was not prepared.

Whatever the truth may be, we find that Mr. Pierson disposed of all his property in

Newark, and moved to Connecticut, where he settled as pastor of Killingworth in the year 1694.

Here closes the ministry of the two Piersons in Newark, extending over more than a quarter of a century, and linking their names with the early growth and history of the community to which they consecrated many years of their lives.

The town of Killingworth, Middlesex County, Conn., with which the Pierson family is destined to be identified for several generations, and where many lie buried, was settled in 1663 by twelve planters from Guilford, a neighboring town.

The records show that Byron Rosseter, Matthew Griswold and John West were appointed by the Court "to lay out the bounds" between Say Brook and the Hammonascot plantations. The next year the little settlement was given the name of Killingworth, in honor of Matthew and Edward Griswold, brothers, who came from a town in England of the same name.

Edward Griswold was the most prominent man in the little village, as he was the first delegate to the General Court, a Justice of the Peace and the first Deacon of the Church.

Many familiar family names are found in the list of first settlers: Hull, Parmelee, Redfield, Griswold, Buell, etc. In locating their respective homesteads, the first families apparently chose "the high places," which was commendable; tho we do question their taste in choice of names. We read that Deacon Josiah Hull settled on Cow Hill, and that Daniel Buell was "at home" on Roast Meat Hill.

Killingworth was a well-established and thriving community in 1694, when the Rev. Mr. Pierson was called as pastor, having been settled for thirty years.

Tradition has it that the old town was the scene of Longfellow's poem, "The Birds of Killingworth." The legend is that the farmers of Killingworth, in town meeting assembled, put a price on the heads of birds. Mr. Henry Hull, the venerable town clerk, gives this version of the story:

"When I was young, the men in the northern part of the town did yearly in the spring choose two leaders, and then the two sides formed. Their rules were: The side that got beaten should pay the bills. Their special game was the hawk, the owl, the crow,

ABRAHAM PIERSON MEMORIAL, CLINTON (KILLINGWORTH), CONN.

the black-bird, and any other bird considered to be mischievous in pulling up corn, and the like; also the squirrels, except gray squirrels, and all other animals that were considered to be mischievous. Some years each side would bring them in by the bushel; it was followed up only a few years, for the birds began to grow scarce."

This was probably the basis for Mr. Longfellow's poem. Among Mr. Longfellow's papers was found a newspaper clipping, a report of a debate in the Connecticut Legislature upon a bill offering a bounty upon the heads of birds believed to be injurious to the farmers, in which debate a member from Killingworth took part.

Very soon after Mr. Pierson's removal to Connecticut, an urgent demand for the establishment of a college in the Colony was apparent. Massachusetts had always discouraged this desire, reasoning that the colonies were, as yet, too poor to support more than one college, therefore it was the duty of Connecticut to send her young men to Harvard for their collegiate training. Trumbull quaintly expresses the situation in this fashion:

"While the inhabitants and churches in Connecticut were constantly increasing and the calls for a learned ministry to supply the churches became more and more urgent, a number of the ministers conceived the purpose of founding a college in Connecticut. By this means they might educate young men, from among themselves, for the sacred ministry, and for various departments in civil life, and diffuse literature and piety more generally among the people. The clergy and people in general, by long experience, found the great inconvenience of educating their sons at so great a distance as Cambridge, and in carrying so much money out of the Colony, which otherwise might be a considerable emolument to this commonwealth.

"A well-founded college might not only prevent a large sum of money annually from being carried abroad, but bring something considerable into it, from the extensive country around them.

"Colleges had been anciently considered as the schools of the Church, and not only the prophets had been encouragers and heads of them, but the apostles and their immediate successors had taken great care to es-

tablish schools wherever the gospel had been preached for the propagation of the truth, and to transmit the religion of the Redeemer to all succeeding ages. The ministers therefore conceived it to be entirely in character, and as happily corresponding with the great design of the first settlement of New England, and Connecticut, for them to be the planners and founders of a college."

"The design was first concerted in 1698, and was mentioned to principal gentlemen and ministers in private conversation, at occasional meetings of the clergy, and in councils. In this way the affair was so far ripened, that ten of the principal ministers in the colony were nominated and agreed upon to stand as trustees to found, erect, and govern a college."

Among the gentlemen thus agreed upon was Rev. Abraham Pierson, of Killingworth. In 1700 these gentlemen convened at New Haven and formed themselves into a body or society, to consist of eleven ministers, including a rector, and determined to found a college in the Colony of Connecticut. They had another meeting the same year at Branford, and here it was that the college

was formally launched. According to Trumbull, "the transaction was in this manner: Each gentleman gave a number of books, and laying them upon a table pronounced words to this effect: 'I give these books for the founding of a college in this Colony.' About forty volumes in folio were thus given."

After mature deliberation, doubts arising whether the trustees were vested with a legal capacity for the holding of lands, it was determined to make application for a charter of incorporation.

The General Assembly, at their session in October, 1701, incorporated the trustees nominated, and granted their request.

The charter specified that the corporation should consist of ministers only, and that none should be chosen trustees under the age of forty years. The Assembly made them an annual grant of one hundred and twenty pounds, equal to about sixty pounds sterling.

To continue Trumbull's account:

"The trustees, animated with their charter privileges and the countenance of the legislature, met the next November, at Say-

brook, and chose the Reverend Abraham Pierson, of Killingworth, Rector of the College."

It was ordered "That the Rector take special care, as of the moral behavior of the students at all times, so with industry to instruct and ground them well in theoretical divinity, and to that end, shall neither by himself, nor by any other person whomsoever, allow them to be instructed in any other system or synopsis of divinity, than such as the trustees do order and appoint; but shall take effectual care, that said students be weekly (at such seasons as he shall see cause to appoint) caused memoriter to recite the Assembly's catechism in Latin, and Dr. Ames' Cases of Conscience, he shall make or cause to be made from time to time such explanations as may, through the blessing of God, be most conducive to their establishment in the principles of the Christian Protestant religion.

"The Rector shall also cause the scriptures daily, except on the sabbath, morning and evening, to be read by the students at the times of prayer in the school, according to the laudable order and usage of Harvard

College, making expositions upon the same: And upon the Sabbath, shall expound practical theology, or cause the non-graduated students to repeat sermons: And in all other ways, according to the best of his discretion, shall at all times, studiously endeavour in the education of the students to promote the power and purity of religion, and the best edification of these New England Churches."

According to Steiner, the Legislature of Connecticut, which granted the charter, was very careful that its wording might not arouse any opposition in the English Parliament. Harvard had lost its charter some time since, and had made several unsuccessful attempts to obtain another. Whether Connecticut could give a charter was uncertain; being itself a chartered body, would not the granting of one be a stretch of power without warrant?

The ministers who presented the petition and draft of a charter, were keenly aware of the pitfalls into which their enthusiasm for a college might lead them.

In the Preamble, they ask for "the founding, suitably endowing, and ordering a Collegiate School within his Majesties' Colony

of Connecticut." It was to be merely a collegiate school, not a college, "that it might better stand in wind and weather."

"All through the charter," Steiner says, "we see instances of this wariness and fear of surpassing the powers of the Colony.

"The presiding officer is a Rector, not a President; the assistants are Tutors, or Ushers, instead of Fellows, and the diplomas are spoken of as Degrees or Licenses."

In November, 1701, seven of the trustees met at Saybrook. They fixed the College there temporarily, as being most convenient for both river and seacoast towns. It was at this meeting that Mr. Pierson was chosen Rector.

During the winter little was done, but in March, 1702, Jacob Heminway came over from East Haven as a Freshman, living in Rector Pierson's home in Killingworth. On April 8th, the trustees had another meeting, when Mr. Pierson handed in an official acceptance, as "he durst not refuse such a service for God, and his generation." They granted him twenty pounds for his "hitherto labour," and the "work for the present in his hand."

They also desired him to move to Say-

brook, but his congregation would not listen to it. "In September, Mr. Nathaniel Lynde offered the College a small house and lot of land near the old burying-ground in Saybrook, as long as the College should remain there, and thither the Rector, trustees, tutors and students migrated yearly for Commencements, the College staying at Killingworth the rest of the year."

The first invitations to the graduating exercises were extremely limited, and exclusive. No one might attend the august occasions except: "The gentlemen of our Government, ministry of the colony, benefactors to the school, and all other persons of liberal education, with the parents and guardians of the candidates."

According to tradition, Rector Pierson's election to the office proved a happy one. One authority says "he was a fine scholar and took a deep interest in the cause of education." "Not only did the Church prosper under his ministry, but the cause of education received an impulse which continues to be felt."

The Trustees kept urging him to remove to Saybrook, offering him "entertainment" as an inducement, but his people in Killing-

worth were entirely opposed to it; and consequently, during his lifetime the students received their instruction at the parsonage, the library having been removed from Branford to the Rector's house. He had prepared a work on natural philosophy, which he introduced into the curriculum of the College, and which continued as a manual in that department for many years. During his administration the College prospered in a quiet way, in spite of the war that was raging with the Indians and French. In all, there were fourteen men graduated under his Rectorship. President Clapp, of Yale, says of him: "He was a hard student, a good scholar, a great divine, and a wise, steady and judicious gentleman." Stearne says: "The character of Mr. Pierson seems to have fallen in no respect behind that of his excellent father;" and Trumbull describes him in these words: "He had the character of a hard student, a good scholar, and a great divine. In his whole conduct he was wise, steady, and amiable. He was greatly respected, as a pastor, and he instructed and governed the college with general approbation."

It is a peculiar coincidence, but I find that after the removal of the Rev. Mr. Pierson, senior, to Newark, no regular pastor filled the pulpit of Branford for twenty years.

In the church records of Killingworth, we read that after the dismissal of their first pastor "the church was without an undershepherd for fifteen years. Divisions sprung up, which rendered the prospects gloomy. At last God sent them one, who should unite them, gaining their love, and confidence." Then it was that Rev. Mr. Pierson, Jr., began his work, to be continued till his death. "A man around whose character and history the shadows of more than two centuries have gathered, but who has still left memorials enough of his honorable and useful career to secure immortality." And the most touching tribute comes from the lips of one of his own parishioners, an old lady ninety years of age, who writes: "The people sat very much by him, and esteemed him an exceeding pious, good man and an excellent preacher. Particularly was he a very kind and charitable man to the poor and indigent, who in a special manner lamented his death."

He died March 5, 1707, "to the unspeakable loss and affliction, both of the College

and the people of his charge," having nurtured with tender care the infant college, during the first six years of its life.

He lies buried in the little churchyard of Killingworth, a simple slab marking the grave, and his faithful wife, Abigail, the mother of his large family of children, lies beside him.

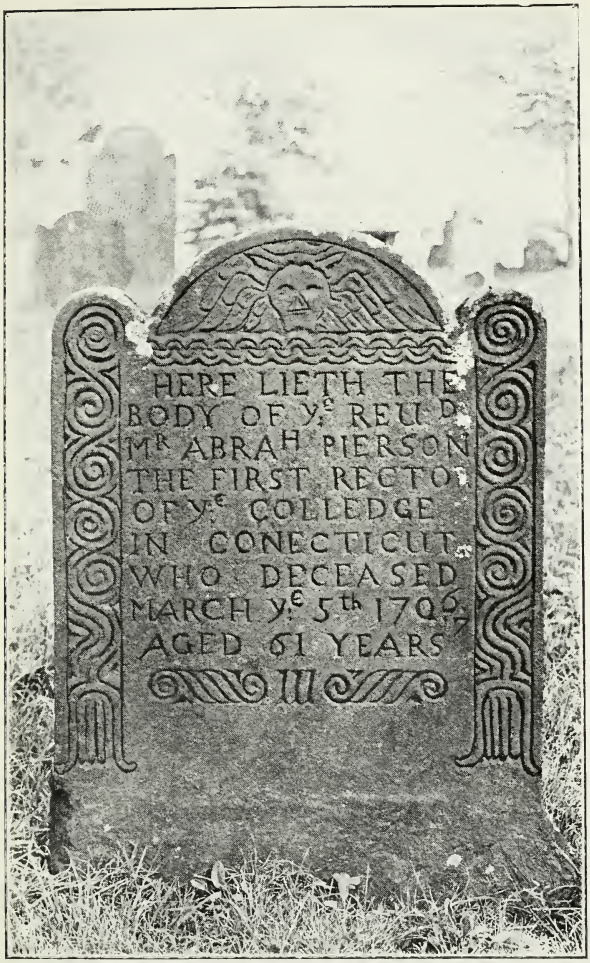
On the Village Green, near the site of his ministerial activities, a monument has been erected to his memory. A gray granite shaft eighteen feet high, surmounted by a group of books, at the base of which one reads these prophetic words: "I give these books for founding a college."

This fitting memorial was made possible through the efforts of Gen. Wm. S. Pierson, of Hartford, Conn. On the base of the monument is this inscription:

The earliest Senior Classes of Yale College were taught near this spot by

RECTOR ABRAHAM PIERSON,
1701–1707.

In Memoriam
ABRAHAM PIERSON
Vivi ingenio, Doctrina, Pietate
Præditi, qui una cum aliis sui
Similibus Fundamenta jecit
Primi apud Connecticuteneses
Collegii, cujus primus quoque
Præses fuit.


HERE LIETH THE
BODY OF Ye REUD
Mr ABRAH PIERSON
THE FIRST RECTOR
OF Ye COLLEDGE
IN CONECTICUT
WHO DECEASED
MARCH Ye 5th 1706
AGED 61 YEARS

In 1874 Charles Morgan offered to erect a memorial on the Campus at Yale in honor of the first President of the College. No representation of Mr. Pierson could be found except this pen-picture from a private letter: "He was something taller than a middle size, a fleshy, well-formed and comely-looking man."

The statue is of bronze, heroic in size, and the figure represents a type of the early Puritan clergyman, clothed in the habiliments of the Church. It is located in the triangle between the old Library and Dwight Hall.

The inscription reads:

ABRAHAMUS PIERSON	Hanc Statuam
Primus	Ponendam Curavit
Collegio Yalensi	Carulus Morgan
Præsidit	Neo-Eboracensis
M.D. CCI—MDCCVII	MDCCLXXIV.

An "antique" in the Library at Yale, dated 1620, is pointed out with pride, and is designated as the "Pierson Chair."

Also a small sheepskin diploma, yellow with age, which bears the signature of the first Rector, and the date 1702.

One of the recently built dormitories has been named Pierson Hall.

The commendable spirit of reverence for ancient landmarks which is being fostered today in America thru our colonial and patriotic societies, and thru the generosity and intelligence of private citizens, is splendidly emphasized in the village of Clinton, Connecticut, formerly Killingworth.

The Stanton family has shown rare good taste in preserving intact one of the classic colonial houses of New England.

Much of the lumber used in the construction of this venerable building was preserved from the old Abraham Pierson homestead.

An invaluable collection of china, brasses, pictures, rugs and curios adorns this ancient Connecticut home.

The magnanimity and graciousness of the owner make it possible for one to enjoy the privilege of wandering through the quaint old rooms, and allowing his imagination to run riot, as he browses among the beautiful treasures of the past, and breathes in the charm and sanctity of the long, long ago.

Under the dates of November 7, and December 4, 1913, it is gratifying to read in the local Clinton paper, that Mr. Stanton's untiring devotion to the

654026

preservation of the village landmarks is still unabated:

Nov. 7, 1913.—Ancient Well Located.

Attorney Lewis E. Stanton, of Hartford, has recently located the ancient well on his premises in this village which was used by "Ye beloved rector of Ye Firste College in Connecticut," the Rev. Abraham Pierson, two hundred and twenty-four years ago.

Among the papers left by the late John A. Stanton, Attorney Stanton's brother, was one document describing the location of this ancient well, which, in the days of Rector Pierson, was provided with the regulation ancient sweep. This paper stated that the writer had covered this well thirty-nine years ago, and that it was situated ten and one-half feet northeast of a Tallman Sweet apple tree, in a northeasterly direction, ranging with a twisted pear tree standing near the wall.

Charles M. Edwards, who is at present residing in the Stanton family mansion, was able to locate the huge stone covering this well by the aid of an iron rod. The mouth of the well as found is three feet under the level of the surrounding land.

Attorney Stanton will have the ancient well cleaned and repaired, and will install a curb and modern bucket and apparatus for utilizing the water for household and drinking purposes.

As is well known, the Stanton homestead is one of the oldest, and, by the way, the best preserved residences in town, and was formerly the home of the Rev. Abraham Pierson, who taught the first classes of what is now Yale University on the knoll near by, the place being marked by a marble shaft. It contains one of

the finest and most interesting collections of curios to be found in the State.

Dec. 4, 1913.—Rector Pierson's Key Found.

In excavating a drain for a cesspool on the property of Attorney Lewis E. Stanton in the rear of the old Stanton homestead on Main street the past week, the line of the residence of the Rev. Abraham Pierson, the first president of Yale University, was crossed, and the old front door key of rector Pierson was unearthed, and is now in the possession of Mr. Stanton.

The key is a massive hand-forged iron affair of the large size of the Colonial period.

It will be appropriately labeled and added to Mr. Stanton's large collection of curios which adorn his historic mansion.

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